The Inquirer

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THE CREATIVE SPIRIT

NO one could have foreseen at the end of the last war that Germany would be divided indefinitely into a communist East and a democratic West. Least of all could it have been foreseen that Western Germany with two million refugees from the East would become one of the most prosperous countries in Europe and would actually be in a position to loan more to undeveloped countries than this country.

It would have been impossible to foresee that China would be more communist than communist Russia, would try to lay down the law to Yugoslavia, and would be interested in sending "volunteers" and perhaps technicians to new African countries.

It would have seemed fantastic that Russia, then without the atom bomb, would have out-paced the United States in outer-space scientific achievement and at least reached near parity in the destructive power of nuclear weapons.

The Next Ten Years

It is right to suppose that in the next ten years comparable surprises will take place in and between nations. Indeed the next six months will see the answer to a number of questions at present shrouded in the unknown. What will happen about Berlin? Is the Middle East going to remain at peace? (A cold war is taking place there that in bitterness makes the western cold war seem like a Sunday School treat). What will be the standing of the United Nations now that Russia is determined to alter its constitution: will Russia be able to do so? Who will be President of the United States? That apparently is not now an academic question. What shape will democracy take in this country since for some time to come at least there is no alternative government to the Conservative government? A good many other questions could be added to that list.

A new factor has entered into the life of mankind rarely noticed or commented upon. It is not the rapidity of change, although that is obvious enough. It is the need for men to enter into creative activity with the change. The creative artist never knows what the final result of his creation will be, so, as never before in the life of mankind, can the final result of present world forces be known. New situations, new thoughts are beating upon modern man: his world-life is forcing him to respond in a way never conceived before. In every developed society, and in some not developed, the most obscure citizen can look in as it were and see (or hear) what world-representatives are doing and saying in New York at the meetings of the General Assembly. The private citizen is present in his own home at the drama, more or less, of world affairs.

What Men Have Willed

The changes of the past fifteen years have not happened in a haphazard way. Men have willed them. They have not known quite what would be the result of their willing. The men who sent the U2 over Russia never dreamt, presumably, that they would help smash a summit conference. But no one has been totally blind about what he was doing. The Englishman, for instance, is much more involved in the life of the Chinaman in Pekin than he ever was; he has been forced to spend some thought upon this; there is little doubt that through his government he would welcome a representative to the United Nations from communist China; and presumably the Chinaman has spent some thought upon that also. This is willing certain events. And willing in a contrary direction is willing also. Such forces, either through conflict or compromise, create the world. Man is not a helpless slave of historic destiny.

Indeed every socially conscious person is living a universal life as never before. The humblest man has become responsible for the total world he lives in. His thoughts and beliefs determine what the world will be like at the end of the next ten years—and at the end of the next six months.

The Churches

Where do the churches fit in? Sometimes it is supposed that they do not fit in at all. But one of the things that have not changed in the modern world is the extraordinary power of what might be called the sacred writings, and not at all in terms of superstition, but in terms of truth and insight. It is still true that nine literate Englishmen out of ten if faced with loneliness on a desert island or a long stretch in prison for conscience's sake, would choose to have a Bible with them. It is still true that the Bible is not far away from all the crises and occasions of mystery in the private life. The churches are the repositories of the religious wisdom of the past; and that past, in that form appears never to date. The churches too have the creative task of relating that inherited spiritual wisdom to the daily issues of the modern world. This is the action of the creative spirit in the deepest sense. Where the churches as such, without becoming merely political in secular issues, can interpret events in the light of the churches' insight, then creative action of the deepest kind is taking place.

MAN AND GOD IN THE GITA

From an Edinburgh Festival Sermon, by Bruce Findlow

I COULD preach about the Bhagavadgita every Sunday for a year and by then I would probably have discovered that a further ten years' preaching would not be enough to discover all its wisdom. It brings together a wide range of teaching of two complementary kinds. On the one hand it contains a metaphysic, synthesizing various ideas of God, and on the other hand it contains a discipline, a "yogasastra", a way of finding God. Yoga means a method of discipline or way of freeing the spirit, of ascending to the Divine, or in Radhakrishnan's words, "of forcing the passage from the narrow ego to the transcendent personality." This morning I propose to leave the metaphysic unexplained, undefended, unproved; to accept all that the Gita says about God without question so as to give us time to think a little about the discipline; in particular, the three ways of reaching the goal of perfection which the Gita teaches: the way of knowledge, the way of love, the way of action.

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As we have it now, the whole of the Gita is meant to answer a particular question presented in its opening chapter. Arjuna, the warrior, on the eve of battle decides not to fight. His duty is to do battle but suddenly this seems evil to him and he wants to escape from his obligations as a warrior, turning his back upon activity for a life of contemplation. He is in a great spiritual crisis—one which comes to many of us in some form or another at some time. Some hard task confronts us, it may be creative, artistic, commercial, moral, psychological; and we suddenly find no value in the reasons which call us to do the thing, we become aware of ourselves in a new state of freedom (and of doubt), released from our social guiding reins but also deprived of a sure understanding of ourself in relation to the life around us. The answer of the Gita is to show Arjuna his real Self underneath the selfish, deluded figure who is all mixed up; to show him how this real and divine Self relates to a transcendent Absolute; and to show him how by the ways of knowledge, love or action, he may discover his real Self and be true to it, as to God.

The teaching of the three ways recognises that men are of different types—reflective, emotional or active. Most usually we are something of all three but more of one than the others. And out of our differing types we men see God in different ways—as the Eternal to be known, as the Creator Father to be loved, as the Righteous God to be served. And we follow different paths to the God of our seeing.

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The way of knowledge is rather more than the following of scientific truth or the pursuit of the philosopher's God, although these may be a part of it. Much more is it the task of coming to a true knowledge of the Indwelling God, the Supreme Self within us. This is a spiritual discipline not just an intellectual exercise. Few follow this path and fewer still succeed in it. The Gita has a good deal to say about methods of purification, methods of getting behind this phenomenal self of which we are daily aware to the real Self hidden by it. The kind of process involved is reflected in this fragment of Radhakrishnan's exposition of the matter in his commentary upon the Gita. One may say in passing that in these days of psychology more of us know a little of this path of self-knowledge than before. Radhakrishnan writes: "By developing purity of intention, passions directed towards mundane objects die, producing tranquility of mind which in turn gives rise to the inward silence in which the soul begins to establish contact with the Eternal from which it is sundered. In stillness, which is the rest of the soul from earthly encounter, insight is born and man becomes what he is."

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The way of Bhakti—love or devotion—is a way well-known to Christians. So far as we here follow one way more than another this is perhaps the way of many of us. Certainly it has been my way for some years past, though not always. The way of devotion is the relationship of trust and love to a personal God. It is the worship of a personal God, loving attachment to God, longing for God, subjection to the abiding will of God. It is the easy way recommended to the weak and lowly, the illiterate and the ignorant. It has its basis in feeling rather than in knowledge; it is more commonly the way of women than of men. This way demands of us faith and love, God does not do everything. It has been called the ape way. The young ape clings fast to the mother and is saved. It contributes a little, it clings. But the kitten carried in the mother's mouth does nothing to save itself. The mother does everything. The way of devotion demands something of us but gives much more than it asks. "It is to believe in God, to love him, to be devoted to him, to enter into him. It is its own reward. Such a devotee has in him the content of the highest knowledge as well as the energy of the perfect man." The way of devotion, followed all the way, brings knowledge and promotes action. Arjuna would have turned from the battle for such a way as this.

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But the Gita teaches the virtue of action as a path to God and in the end Arjuna is ready to act—out of a true understanding of right action and of himself. This way of action is very relevant for us. Our modern lives are full of action of every kind, in our kind of world we cannot possibly escape from action, it is highly unfashionable to extol the virtues of contemplation or renunciation or even escapism. But so much of our action brings frustration and misery and we find ourselves in the black mood which came to Arjuna. Why? Because, says the Gita, we work, act, for our own satisfaction. We think of ourself as the doer and so we are elated by success and disappointed by failure; we cling to the results of our action for our satisfaction. You will recognise the situation, it is present in every kind of action—cooking a meal, performing a play, preaching a sermon, growing cabbages, painting a room, treating a patient, driving a car; we are, all of us, in bondage to the fruits of our actions. Good fruits—then we like ourselves: bad fruits or no fruits—then we doubt or despair. Obviously there can be no way to perfection through all this. And so spiritual teachers in every age have advocated the renunciation of action, the turning away from the living world into monastic retirement and simplicity.

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But the Gita is a gospel of action; we are not to renounce action it says; we are to renounce the fruits of our actions. We are to get beyond the thought of ourself as the doer and all the feelings of pride and attachment which stem from this "delusion"—for so the Gita calls it—we are to know ourselves as instruments of the Divine, so that the Divine is the doer and to the Divine do the fruits of "our" action belong. "To work alone you are entitled," Krishna tells Arjuna, "never to its fruit. . . . Being established in yoga (that is, an instrument in the hand of God) perform your actions, casting off attachment and remaining even-minded both in success and in failure. . . . Far inferior is mere action to action performed with evenness of mind. Seek refuge in this evenness. Wretched are they who work for results." The Gita shows us how to live in the world without being overcome by it; indeed, how to overcome the world while living in it. It shows us a goal of perfection to seek, it reveals a divine ground of being within us. It tells us that though we may climb the mountain by different paths, the view from the summit is the same for all men. It declares that the Eternal is One, though his names and manifestations are numberless among men.

An Interesting Unitarian Broadcast

On Tuesday, November 1st, during Women's Hour, 2-3 p.m. on the Light Programme, Mrs. Daphne Hankins, a member of the congregation of Golders Green Church, London, will broadcast a short talk on "How I became a Unitarian, and what it means".

A LAYMAN'S DIARY

September 21. The audience watching *Ross* at the Haymarket Theatre tonight were clearly not in search of any subtle new interpretation of the personality of "Lawrence of Arabia". You could tell that, from the odd places at which they chose to laugh and applaud. They had simply come to see a piece of virtuoso acting by Alec Guinness in "Terence Rattigan's latest"; and that is exactly what they were given. I came away feeling that I had seen an All-England batsman knocking boundaries off full tosses trundled up to him by a competent play-carpenter. "The real T. E. Lawrence" remained as much of an enigma as ever.

Incidentally I did grudge having to pay a shilling in this prosperous theatre for a slim booklet, composed mainly of advertisements and quaintly described as a "programme". Yet Bernard Miles's Mermaid Theatre, which does not take big money, can afford to present each playgoer with an excellent 36-page programme, full of news about the play and the players, free of charge. I never could understand economics.

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September 26. *Preston.* Work has brought a colleague and myself up to Lancashire for a few days. Whenever I am on Preston railway station, I fortify myself by having another look at the stirring notice which hangs in the Left Luggage office. It must be "home-made", as I have never seen one like it at any other station. Here it is:—

> All Persons, having lost Cloak Room tickets, must wait until Ticket Holders have been attended to. BY ORDER.

I know of only two other masterpieces of official English worthy to rank with that. One is the Post Office notice which Sir Ernest Gowers commends in *Plain Words*:—

> Postmasters are neither bound to give change nor authorised to demand it.

The other is a declaration which is found (or used to be found) stuck up by the Thames Conservators at various points along their river. The writer must have been very familiar with his Psalms. It runs:—

> All Persons Using the River Thames
> And the Locks, Works and Towing Paths Thereof
> Shall Take Them as they Find Them
> And Use Them at their Own Risk.

It can be sung very effectively to Samuel Wesley's double chant in G.

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September 28. Last night my colleague went over from Preston to Blackpool by bus to see "the lights", and came back full of enthusiasm. Tonight, not to be outdone, I went myself. It is certainly a unique and stunning experience to ride from end to end of the sea front and back again, on the top deck of a tram, craning one's neck to make sure of seeing every pictorial cluster of lights before it flashes past. I noticed that the young children on board gradually fell asleep during the first half of the journey, no doubt in self defence, and only the grown-ups were left "oohing" and "aahing" for the rest of the hour-long ride. As a technical feat, the illuminations are a triumph, but as an example of British artistic design, well . . . I was reminded of Dr. Johnson's opinion of the Giant's Causeway: "Worth seeing? yes; but not worth going to see". Looking at mile upon mile of those Walt Disneyish figures, you would never guess that this was the country which produced John Tenniel, Arthur Rackham, Beatrix Potter, Ernest Shepherd and Edward Ardizzone, to name just a few of our illustrators. For the price of 200 light bulbs, Blackpool Corporation could surely commission *one* first-rate design for next year; I'm sure they would never regret it.

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I also looked in briefly at "Lewis Tussaud's" to pay homage to the four big Epstein sculptures languishing forlornly there in the basement. To be fair, the room containing them is quite reasonably set out (and to be quite honest, I can't bring myself to feel that "Adam", "Genesis" and their companions are really among Epstein's most valuable works). But to get to the Epsteins you have to pass through halls of indescribably awful waxworks. According to the catalogue these included "Haile Sellassie", "Dame Hellen Terry", and "Dr. Sweitzler" (the last looking uncannily like Groucho Marx). Lord Baden-Powell was trying to make conversation with Anne Boleyn; and a figure dimly resembling Pope John XXIII was holding an audience, supported, a little reluctantly, I felt, by Dr. Fisher and Lord Lang of Lambeth.

Phew! I emerged gasping for fresh air, and was only brought back to equanimity by a large plate of pork pie and chips at a café near the bus station. But I suppose, to coin a phrase, it was all an experience.

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October 1. Home again, to find that a number of kind people from Southend, Edinburgh, London and elsewhere, some of them modestly anonymous, have identified my Alice Meynell quotation, "Thou art the Way . . ." It is to be found, Dr. Dorothy Tarrant tells me, in *Lyra Mystica* (Macmillan, 1932), and the complete poem is even more effective than the single verse I quoted. I particularly appreciated the version written out for me in full by Mr. S. Godman of Lewes, in a hand whose beauty Edward Johnston himself could hardly have excelled—a perfect marriage of poetry and calligraphy.

A UNITED NATIONS CONGRESS

By Marion Brooks

(Miss Marion Brooks is a member of the Manton congregation and is internationally known for her work with welfare organisations.)

THE Second United Nations Congress on the Prevention of Crime and the Treatment of Offenders which is the revised title given to the old International Penal and Penitentiary Congress was held in London recently. The first meeting ever held was also in London in 1872, and was organised by a Dr. Wines of the U.S.A.

This international gathering only meets once in five years and it is surprising how many colleagues one sees again who have been attending since 1925 when we last met in this country. Since that date we have gathered in Prague, Berlin, The Hague and Geneva, the years 1940 and 1945 being omitted owing to the war.

On this occasion there were 970 delegates from 84 countries or territories, nine of whom had never attended before; amongst them Ghana, Poland and the U.S.S.R.

At a very early stage it was most noticeable how very much some of the less economically developed countries had advanced in their Social Service since 1955. Everyone was disturbed at the steep rise in the prison population and various suggestions were put forward to account for this situation. The removal of families from rural areas to the large towns and the consequent concentration of increased population and the accidental or wilful non-observance of the rules of life in a city, might be one cause.

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Loneliness may be a contributory cause, when people remove for employment reasons, before the family moves with them, there is a consequent weakening of home ties. In reverse, the setting up of large industrial undertakings in rural areas may completely disrupt the pattern of life and sow the seeds of discord.

It was quite obvious that the most disturbing feature was the great rise in juvenile delinquency and not only the rise in figures but the increased gravity of the offences. It was noted that new forms of juvenile delinquency, such as car stealing and sex offences have emerged and increased more seriously and rapidly in countries which have higher standards of living and which have more developed Mental Health and Welfare Services.

In certain other countries which are less advanced both in these services and economically, the increase is not so great and the question arises as to what are the reasons for this apparent contrast and much discussion arose as to the desirability or otherwise of special police efforts being established to prevent this increase. From all countries delegates stressed the slackening of parental control and the lowering of moral and religious standards and the unsuitable and excessive number of films and television shows which depict violence. The amount of obscene and crude sex literature, which is so easily obtainable is bound to have an adverse effect upon some of the younger generation. A resolution calling upon Governments to exercise censorship was carried by a majority though there was some uneasiness expressed as to the risk of jeopardising personal freedom. One of the most notable prison reformers in America, Mr. Kenyon Scudder, told us of a parody which is circulating in the States on the rhyme "Four and twenty Blackbirds". It runs as follows:—

"Sing a song of T.V.
For the little ones,
Four and twenty jail birds
Packing tommy guns.
When the scene is finished
The blood is ankle-deep;
Isn't that a pretty dish
To send the kids to sleep."

Many people commented on the continued reduction in working hours and the increase in wages and felt that this lies at the root of much juvenile crime, giving young people so much leisure and no guidance as to how to spend that leisure.

The Assistant Commissioner of Police from Ghana said that in his country a voluntary organisation had been established called the "Builders' Brigade" in which a hundred thousand boys had been through a course of physical training and had been taught a trade as soon as they left school; since this innovation juvenile crime had been reduced by 30%.

"Didst not thou agree with me for a penny?"
(Matthew 20: verse 13)

BY the letter "d" from Jd. upwards, we perpetuate the word "denarius," which for centuries could reasonably be translated as "penny" and which from Roman times was an acceptable day's pay.

The devaluation of currencies and the world demand for translations of the Scriptures in many languages are both significant facts to

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Practically every speaker in the section dealing with juveniles voiced the extreme importance of family responsibility and the over-indulgence allowed to many children.

THE GUARANTEE OF LOVE

By Robert Taylor

ONE of the delights of my present life is to meet new friends who visit us at our new congregation at Essex Hall. Being one of the Ministers and also Hon. Secretary (very pro. tem., I hope), I am receiving some correspondence. The letter reproduced below was a challenging one, but I felt that I had an answer to it, because I have thought about the matter for a long time. My ministry was begun *in* a denomination overseas that demanded complete obedience to an official creed; I have been working among the Unitarian Churches as a minister for only two years. I do not claim to have the perfect answer to the enquirer's questioning, but my reply is based upon things most surely believed. The thoughts of one may help others.

Enquirer's Letter

"I, being a born Unitarian, enjoyed the Service, but I often wonder how newcomers to such a Service re-act to it. If they are looking for the warmth of Evangelicalism I fear they must find it sadly lacking in conviction.

"If they want some certainty to cling to, in these frightening days of scientific discovery, I often feel they are much more likely to drown their doubts and fears in the arms of the Roman Catholic Church because to be honest what absolute certainty of anything can we offer them?

"It seems to me it requires much faith and a courageous attitude to face whatever disquieting discoveries may be made to be a Unitarian!"

My Reply

"Thank you for your interesting and thought-provoking letter.

"What you say will, I think, stimulate my thoughts for my sermon next Sunday evening on 'What is God like?'

"It must be admitted at once that Unitarianism is for adventurous and daring souls, who are willing to tread the unknown paths, with their hazards and surprises and joyous discoveries. If a person wants religion to provide him with an insurance policy, he will rank the orthodox denominations with their official creeds as superior to ours. If he seeks refuge in the Roman Catholic Church, everything will have been thought out for him in advance, and if he is obedient to the creed and accepts the Sacraments he is assured of a place in heaven. The Baptists also guarantee a place in heaven (presumably the same one as inhabited by the Roman Catholics) but the Baptists demand acceptance of a different creed based on the Pauline theology and the Deity and Atonement of Christ. Which insurance policy is the one to take out?

"In our Church we shall never offer a fixed creed and never guarantee anything. Instead of a creed we point to a loving Father God who has taken care of us wonderfully since before we were born and whose love is eternal and all-sufficient beyond the grave. Jesus always had the experience of fellowship with the loving Father and could therefore say at the end: 'Father, into Thy hands I commend my spirit.'

"Let me illustrate my personal faith. Recently my elder son, aged 18, has become articled to a Chartered Accountant in the City. His articles guarantee that this person shall treat him fairly and do all that he has promised to do. Yet the remarkable thing is that my son has never had any legal document from his employer or me to guarantee that we shall look after him and love him and help him when he needs help. If we were to suggest that we should draw up a solicitor's agreement that we shall continue to love him and care for him, he would think that we were joking. Yet he always sensibly and comes to us when he needs help, because he knows that we love him and have loved him from birth. Loving fellowship has made guarantee superfluous.

"For the same reason I do not need an official creed or the guarantee of an official Church. I know my heavenly Father and his love guarantees all."

COMMENTARY FROM AUSTRALIA

By Tom Wardle

"Take thirty-three workers, and the chances are at least one is a problem drinker."

This is a situation in American industry. It is gradually being revealed to be the case elsewhere as well. An estimated 200,000 of the workforce in Australia are problem drinkers. A problem drinker is not an alcoholic, but he is on the way to being one.

In the State of Victoria alone there are reputed to be 90,000 sufferers from alcoholism, costing industry through absenteeism and inefficiency at least £10 million a year.

These are facts released to the Australian public by the newly-established Alcoholism Foundation of Victoria, a research and education organisation. The keynote of the contemporary approach to alcoholism is that it is a disease, not a moral defect. It is to be cured not by exhortation, but by the combined resources of medicine, psychiatry and social support.

There are various schools of thought as to the origin of alcoholism. Some hold that it is a glandular condition or associated with a defective metabolism; others that it is a malfunctioning of the brain and nervous system; others that it is at root psychological, the product of repression and guilt.

Whatever the case—and it seems to me that there is probably not one type of alcoholic but several—certain it is that alcoholism is an ailment that affects the personality decisively and radically. Within fifteen years of commencing regular drinking, a person of alcoholic disposition can be insane or dead.

I have visited the infamous "Skid Row" in the Bowery district of New York, and the lurkers' hang-outs in Johannesburg and Durban. Here in Melbourne there are special wards in the mental hospitals and prisons for degenerated and criminal alcoholics. The impact that all these places make upon one is considerable. Here is a side of our civilisation we do not ordinarily see.

Alcoholism Foundations are not teetotal or prohibitionist organisations. I favour their approach, but there is clearly also a big need for more social action against alcohol advertising. The liquor trade should be cut down to size.

South African disclosures

Hard on the heels of the deportation of the Bishop of Johannesburg comes a report in *Peace News* by an African graduate social worker, and attender at Johannesburg Quaker Meeting, Mr. Z. Sookoo, of conditions in Transvaal farm prisons. Most of his account is taken up with a report on the Donaldson Youth Camp, Grobblersdal, where between January and April this year 1,700 youths had passed through and been allotted to farmers.

Mr. Sookoo describes beatings, cruel working and living conditions and the general atmosphere of a slave camp. Life on the farms to which the boys are sent, he alleges, is even worse than in the camps.

Rev. Michael Scott was the first to expose conditions in these prison-labour farms, and it was hoped that things had improved. If Mr. Sookoo's report is substantiated they are still as dreadful as ever. It is extraordinarily difficult to get information on these places because of the closeness with which they are guarded, and the South African Government still refuses to allow an independent UN commission to investigate for itself.

A famous book of prayers

It is interesting, and salutary, that Dr. W. E. Orchard's superb little book of prayers "The Temple," is still making a regular sale.

On the jacket of a copy I have recently obtained, it says that Dr. Orchard was a Presbyterian minister before becoming a Catholic priest. I had always thought he had something to do with Unitarianism. Perhaps a reader can enlighten me?

[*Dr. Orchard was not a Unitarian. He was at one time prominently associated with the New Theology movement*—ED.]

BOOKS AND PERSONS

By John Rowland

IT was three or four years ago that Mr. Colin Wilson made readers familiar with the idea of the person whom he called "the outsider"—the person who does not feel at home in the world, the person who feels himself aloof from many of his contemporaries, unable to accept the traditions and the beliefs of the establishment. Now, in an interesting little volume from Canon Roger Lloyd, there is another not altogether dissimilar conception. Dr. Lloyd's book is called *The Borderland* (Allen and Unwin; 16s.), and in it he provides an extended version of a series of lectures which he delivered at the University College of North Wales at Bangor. The book is much more satisfactory and much more readable than are most such volumes of reprinted lectures; moreover, it does set out a definite thesis on a theme which most of us—maybe even most of the ministers among us—have rarely if ever considered.

Canon Lloyd's "borderline" is the area between theology and the arts. He is discussing what poets, novelists, and other imaginative writers have had to say on religion. He is not merely dealing with those who have used religious characters as the basis of stories or verses, but is more intent on those who have had definite ideas of their own on religious questions, and have used their writing skill in order to set forth those ideas.

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The first religious journalist, Canon Lloyd says, is the Man with the Inkhorn who makes his appearance in the ninth chapter of the book of Ezekiel. "He called to the man clothed with linen, which had the writer's inkhorn by his side . . . and behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying: I have done as thou has commanded me."

At first sight the selection of such a man as typical of the religious writer may seem a little fanciful; but I am not at all sure that this is so. In any event, since the Revised Standard Version of the Bible, has "writing case" instead of "inkhorn;" so is it quite as fanciful as might appear? The task, according to Ezekiel, of the writer, was to mark those who were to be spared from the vengeance that was descending on the city; and Canon Lloyd's case (or part of it) is that those whom he called borderland writers have carried out something of the same sort of task in the modern world. In other words, they have tried to show men the folly of their ways, have tried to point out the route to righteousness and goodness, and have used their skill with words to make such a route easier and plainer for all to see.

G. K. Chesterton, for instance, was one of those writers, not because he was a keen member of a Church, but because he used his enormous genius to show men the error of their ways. Emily Brontë, in such poems as "No coward soul is mine," was doing just the same thing in a very different fashion a hundred years before. And some of the most notable passages in Shakespeare point the same way. The names I have quoted will be enough to show that what Dr. Lloyd is doing is not the task of a literary critic. His borderland writers are writers, often, of very different styles and very different calibres. Sometimes, indeed, they may have been writers of whom the literary critics did not think very much. But, all the same, they have all shared the desire to make some religious insight understandable to the ordinary reader.

Most touching, perhaps, is the passage from the Apocryphal book of II Maccabees, which the author quotes at the end of his volume. "And here I will make an end. And if I have done well, and as is fitting to the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto . . . And here shall he an end."

"The charming and ingenuous sentence," Dr. Lloyd says, "contains the whole point." It is, maybe, the whole point of all the writing that all of us ever do. No one who has ever had in his mind the idea of a superlative book, and has then composed the final words with that last flash of inspiration, will not echo that saying in his heart. One wonders sometimes if the real masters of poetry and prose—Shakespeare, Emily Brontë—

felt that way, or whether they were conscious that *Hamlet* and *Wuthering Heights* were perfect works of art. At any rate, Dr. Lloyd's book is one which will give pleasure and satisfaction to many readers. It is not often that one finds a book of literary criticism by one who disarmingly calls himself an amateur which is so satisfying and so stimulating. Dr. Lloyd's theology is not a Unitarian theology, of course; but that does not matter. What does matter is that he has given a kind of outline map of a part of the great territory of English literature which has not previously been explored in quite this way; and for that I think that many readers will be grateful.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"The Parliament of Man"

Sir: As a supporter of the ideals of the United Nations Association and the League of Nations Union before it, since indeed the inception of the L.N.U., I share with the writer of the *Inquirer* article (1.10.60) satisfaction that the present United Nations Assembly has supported the action of Mr. Hammarskjold in the Congo, and at least for the time being has rebuffed the Soviet to gain the acquiesence of UNO to its infiltration into the Congo, there to establish a military base and subvert the UN. nations peaceful effort.

But before we start cheering too excitedly about the part played by the U.N. in this alarming episode, let us keep the whole picture in perspective. As the *Inquirer* has stated "soon the coloured nations will have a majority vote in the Assembly". Is it generally realised that these newly forming nations are not in any way, as we understand the words, "democratically elected" or indeed elected at all, as many of them are not true nations at all, and in perhaps the majority of them 90% or more of their populations, many quite small and depending on aid mainly from Britain and the U.S.A., if not actually savage are illiterate and childlike in their mentality.

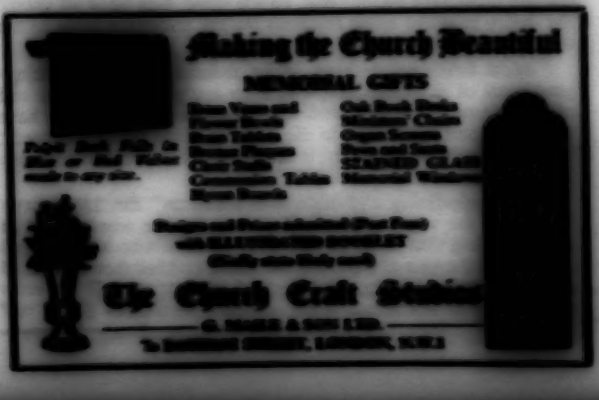
Each of these representatives however has a vote equal to that of this country or other of the great powers.

Such an extraordinary situation must indeed put "the Parliament of Man under a considerable strain". That is surely a masterpiece of understatement. The situation is so ridiculous as to create in any logical thinker a sense of helplessness, if not of actual despair, then of cynical despair. If the Parliament of Man is to become a truly effective world power this situation must be altered and that very soon.

Why, by the logic of the present Assembly, should not, say, each of the States of the mighty United States of America have a vote? Why not also Scotland and Wales as well as Southern Ireland? Why not (this is not less ridiculous) each of the counties of this country?

Finally the *Inquirer* asks: "Why not as the *Observer* comments meet alternately in Leningrad?" The answer is simply the cold fact that the United Nations Assembly would not function in Leningrad. In that city, as it is at present ruled, the fierce physical and mental pressures which would be exerted by the Soviet secret police would prevent any upholder of the Democratic system criticising the mighty Soviet at such a meeting. Many of the United Nations' delegates would in Leningrad be in actual danger of physical violence or abduction by the Soviet police, and of their very lives.

Lincoln. Yours, H. W. Kemball.



News Review

Mrs. Gaskell—Commemoration

Knutsford.—From September 24th to October 1st, Knutsford commemorated the 150th Birth Anniversary (September 29th, 1810) of Mrs. Gaskell, a tremendous project involving much planning and organisation with valuable assistance from interested townsfolk and well noted by the Press and the B.B.C. Mrs. Gaskell came to Knutsford as a young, motherless child, remaining until she was 15 years old, was a member of Brook Street Chapel along with others of the large Holland family—all Unitarians—and taught in its Sunday School. She now lies, with her husband and two daughters, in the graveyard of the Chapel she knew so well, the grave and the Chapel being objects of pilgrimage for a constant stream of visitors each year. As the author of "Cranford", which depicts early 19th century life and manners in Knutsford, she placed the town "on the Map", though her literary fame rests on other novels in addition to "Cranford". The first event of the commemoration was the opening of the Gaskell Exhibition in the Brook Street Chapel schoolroom by Mrs. N. Trevor Jones, the great-granddaughter of Mrs. Gaskell, at which could be seen First Editions and original MSS of Mrs. Gaskell's works, autograph letters, personal relics of both Mrs. and the Rev. William Gaskell, period furniture and costumes, etc., and even a room complete with period (1810-65) pieces. Visitors from far and near, highly appreciative of what they saw, continually passed through the Exhibition, visited the Chapel and, if need be, were provided with light refreshments by the Ladies of the congregation.

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On the Sunday evening, the 25th, a special Commemorative Service was held in the Chapel conducted by the Rev. Albert Smith, and attracted a large congregation. The Address, "Elegance and Earnestness—a Study of Mrs. Gaskell's Novels", was given by Mr. Arthur Pollard, Lecturer in English Literature at Manchester University and both the simple service and the Address were very favourably commented upon. A lovely gesture from the congregation of Cross Street Chapel, Manchester, was the placing in Brook Street Chapel of a beautiful sheath of chrysanthemums suitably inscribed in grateful memory of the Rev. William and Elizabeth Gaskell, after which the wreaths were laid on their grave by Mrs. Trevor Jones and, in the name of Knutsford townsfolk, by the Chairman of the District Urban Council.

Not only was the Gaskell Memorial Tower in King Street floodlit throughout the period but also Brook Street Chapel, this latter now being a permanent feature made possible by the interest and generosity of members and friends of the Chapel. The local newspaper commented, "The quaint and beautiful Unitarian Chapel becomes an enchanting picture under the soft yellow glow of the floodlights". Can it be claimed that this is the first Unitarian Chapel so to be treated? On the actual Birthday of Mrs. Gaskell a Commemorative Plaque on the Gaskell Memorial Tower was unveiled with an inscription relevant to the erection of the Tower and the 150th Birth Anniversary.

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Additionally, an adaptation and production of Mrs. Gaskell's story, "Lois the Witch", as a play, by a capable and enthusiastic Knutsford lady pleased good audiences throughout the week at the local Little Theatre, among the cast being Mr. R. W. Austen, the Chapel Treasurer, and Misses B. Austen and B. Herrocks, scholars in Brook Street Chapel Sunday School. After all expenses of the Commemoration activities have been met it is hoped to institute with the balance remaining a permanent Gaskell Literary Prize to be competed for annually by the school children of Knutsford.

In all, the Commemorative activities, and particularly the Exhibition, have been an unqualified success. A new interest in Mrs. Gaskell and her works has been widely aroused, whilst her Unitarian background and affiliations, together with her close associations with Brook Street Chapel, Knutsford and Cross Street Chapel, Manchester, have been made known and emphasised once more.

A New Kind of Lesson

Stand.—Some thirty intermediate and senior scholars of Stand Unitarian Sunday School and their teachers had an unusual but fascinating Sunday School lesson on October 9th in the newly constructed Whitefield Synagogue. They were honoured by the presence of the Rev. Dr. I. W. Slotki of Manchester, who came specially to explain the centuries of tradition behind such things as the Women's Gallery, the Cup of Atonement, the Perpetual Light and the Ark. A beautifully hand-written Scroll from the Ark was shown to the children and much admired. The occasion of the Feast of Tabernacles or Ingathering made the occasion one of unusual interest, and the

(continued on page 740)

THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 23rd, 1960

ABERDEEN, Unitarian Church, Huntly Street, 11 and 6, Rev. W. B. TAYLOR
ABERYSTWYTH, New Street Meeting House, 11, Supply
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. P. B. GODFREY
ASHLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BIDDULPH GREEN (nr. Stoke-on-Trent), Unitarian Church, 11, Rev. JOHN KELTY
BILLINGHURST, Free Church, High Street, 11, Mr. J. NEWBERRY
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (October 30), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Rev. JOYCE HAZLEHURST
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. H. A. WISE
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Rev. E. SHERVELL PEET, 6.30, Rev. F. KENWORTHY
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. LORD
BOLTON, Wellsbury, 3, and Halliwell Road, 6.30, Rev. KENNETH WRIGHT
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITEHOUSE
BRADFORD, Broadway Avenue, 3.15, Mr. J. S. PATRICK
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BELLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLER
BRIGHOUSE, Unitarian Chapel, 11, Rev. G. RANDALL JONES
BRISTOL, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BUTLER
BRISTOL, Oakfield Road, 11, Rev. A. H. BUTLER, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. JONES
CHESTER, The Church of the Great Compassion, Hamilton Hill, 3, Miss DOIS JONES
CHESTERTON, Bayhill Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. JAMES M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Miss C. T. HEYWOOD, 6.30, Rev. E. H. SMITH
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHESTERTON CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TUDOR
COVENTRY, Great Meeting House, Bedford Road, 11 and 6.30, Rev. E. H. MORRIS
CROSS, Free Christian Church, Bank Street, 6.30, Supply
CROYDON, Unitarian Church, Shirley Road, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Friends Road, 11, Rev. ROBERT TAYLER
DENTON, Wilton Street Chapel, 11, Mr. M. FRENCH, 6.30, Student
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. HUGH VINEY
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FINDLOW
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. NORMAN KIRKHAM
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. E. PENN
DUNDEE, Unitarian Church, 31, Commission Road, 11, Supply
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 7 (1st, 3rd and 5th Sundays), Rev. BRUCE PEEBLES
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MAURICE-KELLOG
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. JOHN MACLEAN
GLASGOW, Hamilton Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GLOUCESTER, Barton Street, 3, Rev. James M. QUIRK
GORLESTON, Blackfriar Chapel (Parmentgate), 6.30, Rev. G. MARIA ROBERTS
GUILDFORD, Ward Street Church, 11, Mr. C. S. DEWEY
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. PRICE
HALIFAX, Northgate End, 10.45, Rev. FRANK WALKER
HARWICH, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIS HILTON
HASLEMERE, Great Meeting, Bridge Lane, 11 and 6, Rev. E. A. DAVIES
HASLINGDEN, Worsthorne Road, 11, Rev. J. MARTIN HALL
HEBDEN BRIDGE, Fore-Gate Street, 6, Rev. FRANK WALKER
HULL, Unitarian Church, Park Street, 11, Supply
KENDAL, Meadow Place, Unitarian Chapel, 6.30, Student
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. GIELLAND
LEICESTER, Nanhampton Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, Fast Bond Street, 11 and 6.30, Rev. A. R. DENNING
LEWES, Westgate Chapel, 11 and 6.30, Rev. A. D. BELSHAW
LIVERPOOL, High Street, Unitarian Chapel, 6.30, Rev. H. W. KINSHELLA
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. TOWNELL
LIVERPOOL, Seville Free Church, 11, Rev. C. A. PEAR
LIVERPOOL, Domestic Mission, Hill Street, 6.30, Rev. J. KING MURRAY
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. S. R. BUTLER
LIVERPOOL, Hamilton Road, Bootle, 3, Sunday School, 6.30, Rev. C. A. PEAR
LIVERPOOL, Hope Street, 6.30, Mrs. W. E. BUTLER
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. ROSS SHORT
LONDON, Hill Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Hackney, Mare and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Hinton, Ellis Road, 11, Rev. R. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. CLEMENT SHORT
LONDON, Forest Gate, Upton Lane, 11, Miss L. M. HOWARD
LONDON, Golden Green, Bray Lane, 11, Mr. J. BARRON, 6.30, Rev. R. E. GOODALL
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. GOODALL
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAIR
LONDON, Highgate Hill, Unitarian Church, 11, Mr. G. E. PRENTICE
LONDON, Ilford High Road, 11 and 6.30, Rev. T. E. HUCKLE
LONDON, Islington, Upper Street, 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. JAMES GIBSON
LONDON, Mansfield Street Church, Richard Grove, 6.30, Rev. E. G. LEE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. STANLEY TWISS
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church 6.30, Rev. R. H. SHARPE
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR HANSON (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Mr. L. GLENCROSS
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. R. W. DARLEY
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Supply
MARSTON, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Chapel, Church Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT
MANCHESTER, Failsworth, Pole Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE HOWARD
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. HILL WARING
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student
MANCHESTER, Stretford, Upper Brook Street, 6.30, Supply
MANCHESTER, Strand Chapel, Whitefield (October 30), 10.45 and 6.30, Rev. C. G. ROLAND
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MIDDLETON, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORRS
NEWCHURCH (Rossendale) Bethlehem Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NORTHAMPTON, Kettering Road Church, 6.30, Dr. D. C. ARTINGSTALL
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. SHORT
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Supply
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUNKLE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JAMES STORRS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. E. J. WILLIAMS
RINGWOOD, Hants, The Meeting House, 6.30, Rev. FRANCIS TERRY
RYDDITCH CHAPEL, nr. Horwich, Lancs., 3, Rev. R. J. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. P. W. BARD
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. ERIC PHILLIPS
SALE, Atkinson Road, 11, Rev. JAMES GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD (Attercliffe), 6.30, Mr. ARNOLD GRAVES
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. BAKER MORGAN
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11, Student
SHREWSBURY, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, Lyndon Road, 6.30, Mr. ERIC KAY
SOUTHEND-ON-SEA, Disraeli Road, 6.30, Mr. S. R. MARTIN
SOUTHPORT, Portland Street Church, 11 and 6.30, Student
SOUTHPORT, Unitarian Church, St. Paul's Gate, 10.30 and 6.30, Supply
St. Helens, Cotteridge Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOCKPORT, Presbyterian Unitarian Chapel, 11, Rev. C. SHARPEN
SWANSEA, Pentard Free Christian Meeting House, 11, Rev. L. BARRY SHORT
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BARRY SHORT (also 11, First Sunday in the month)
SWINDON, Victoria Hall Road, 6.30, Student
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLER
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. KNIGHT
TORRINGTON, Unitarian Church, 10.45, Student, 6, Miss C. THOMPSON
TORQUAY, Unity Church, off The Terrace, 11, Rev. CHARLES EASTON
TROWBRIDGE, Congos Unitarian Church, 6, Rev. S. SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. SHAW, 6.30, Supply
WARMELL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30 Sunday School
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. MARTINEAU
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WIGTON, Flowergate, 2.30, Rev. G. W. PARKINSON
WOLVERTON, Dean Row, 10.45, and Stud, 6.30, Mr. A. M. BOWDEN
YORK, St. Saviourgate Chapel, 6.30, Dr. J. J. KOWLEN

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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. CECIL CRISP
MELBOURNE, Unitarian Church, Collins[illegible] Place, C.1; Unitarian Half-Hour Broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. SMITH
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FITZGERALD, 132, Duke Street, Southern[illegible], West Australia
SYDNEY, Community Church, Annie Road, Bullard (Tel.: [illegible]), every at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. H. WARREN
SYDNEY, New South Wales, Unitarian Church, 11, Francis Street (off College St. 7.15, Rev. D. W. Dawson, Milton Telephone LX 2527
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Glen Alby, Melbourne, C.1. Minister Rev. T. H. WARREN. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. LAWRENCE HAMER
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JAMES H. MARTIN
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550, Tenth Avenue West, 11, Rev. A. P. HEWITT

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell[illegible] Road, 11 and 7, Mr. M. J. WILSON
WELLINGTON, Services suspended—Enquiries—Miss Watson, Tel. 45-252

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(continued from page 738)

afternoon concluded in a Tabernacle prepared and beautifully decorated with fruit and foliage, when wine, fruit and cakes were provided by the hosts, and the thanks of the guests were expressed by Mr. G. Waywell, the Sunday School Committee Chairman, and by Peter Dickinson, the School Captain.

A New Fellowship

On Saturday afternoon, October 8th, a group of 21 people met in Bedford to discuss the possibility of starting a Bedfordshire Unitarian Fellowship.

The group was greatly helped by the Rev. Dudley Richards who after an interesting introductory talk made many helpful, new, and practical suggestions as to future plans and possibilities.

It was agreed to start with a monthly gathering on a Saturday afternoon which would be held, by kind permission, at the Friends Meeting House.

There were differing ideas concerning the form this gathering should take and it was finally resolved to try the experiment of including in the two-hour period, the sermon or address followed by discussion, a period of worship, and tea and biscuits to create a friendly atmosphere among the scattered members of this type of group.

K.E.A.

Pulpits Vacant

The following pulpits are at present vacant and any minister desiring to have information concerning them should write direct to the Secretary of the General Assembly and not to the church concerned.

Bradford: Bowling Avenue, Bridport, Croydon, Dean Row and Styal, Dukinfield, L.D.P.A. District Minister, Padiham, Southport, Swanton and Urmston, Todmorden. Wales: Aberdare, Cefn Coed. Scotland: Dundee, Glasgow. Africa: Cape Town. Australia: Sydney.

Cinema

When John Cassavetes started making the film SHADOWS (Academy, Oxford Street), he had a particular idea as to how and why he was going to use a new method of filming. The method was to be "improvisation", or unscripted dialogue. The result is confusingly realistic; it has destroyed the many barriers that arise from conventional techniques, and that is exactly what this young actor-producer intended. Like other methods it probably has its limitations, but this picture of a mixed colour group in Manhattan has all the authenticity of a first newsreel. Perhaps, obviously, this is not what we want in a feature film, but at any rate it has provided an unusual experience. There is not one professional actor in it.

B.L.

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Birth

Arlingstall. To Dr. and Mrs. Arlingstall (née Joan Maguire) on September 25th, a daughter, Rachael—sister to Sandra, Ginette, Stuart, Hilary and Alastair—at Yardley, Birmingham.

Miscellaneous

RECULVER LODGE.—(I). Belinge, Herne Bay, Kent. Georgian mansion by the sea. Always open. Christmas honeypoint. Ideal for small conferences. Vegetarians welcome. Licensed. Brochure.

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All letters and communications for the Editor must reach him not later than Saturday morning for publication the week week. All communications must be accompanied by the name and address of the sender.

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ROSSLYN HILL CHAPEL

presents

"EXPERIMENT IN WORSHIP"

on

Sunday, October 23rd at 7.30 p.m.

"Why worship at all?"

A Unitarian Liturgy for Our Times

W. E. Woolnett

The fine tradition of public service which has always been characteristic of the members of our Unitarian persuasion, was nobly upheld by William Ernest Woolnett of Collingtree, who passed away suddenly and unexpectedly at the age of 62 years on Saturday, September 17th. Mr. Woolnett was associated with many organisations and events in his native town in addition to capably carrying on for over 30 years a busy and extensive dental practice. He was a life-long member of Pound Square Chapel and a Trustee and a most generous supporter. No man will be missed more in Collingtree than he. He was to the fore in all good causes, educational, philanthropic and humanitarian. He was the Chairman of the local Comforts Committee which raised over £1,000 during World Refugee Year and prior to that had as Chairman the Cancer Campaign effort, the success of which was recognised by the award of a Medal to supply. He was a dynamic personality, combining a generous heart with a generous hand. He was one of the warmest and most affectionate of men, active in kindly deeds and neighbourly acts. In him was no guile but ever kindly and sincere feeling, understanding sympathy and a large-hearted charity towards all. Following a private funeral service at his home on Wednesday, September 21st, conducted by the Rev. J. W. Mate, the committal took place at Collingtree Cemetery.

J.W.M.

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